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THE DUTY
OF
FRUGALITY,
AND
THE SIN OF WASTE
CONSIDERED,
WITH A VIEW TO RECOMMEND
CHRISTIAN BENEVOLENCE
AND
GOOD WORKS.

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THE EARL OF LEICESTER.

London:

PRINTED AND SOLD BY C. WATTS, N° 9, QUEEN-
STREET, GROSVENOR-SQUARE; SOLD ALSO BY
RIVINGTONS, MARTIN, MATTHEWS,
PRIESTLY, MEREDITH, AND
SQUIB, EDGWARE-ROAD.

PRICE-FOUR-PENCE.

1795.

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✠ *THIS Address was delivered in the Form
of a SERMON at Bentinck-Chapel, and
St. Peter's, Cornhill—on Sunday, March
22d. and 29th. 1795.*

LONDON:

PRINTED AND SOLD BY E. SMITH, IN A
STREET, GEORGE-GARD, SOLE AGENT
FOR THE WHOLE OF GREAT-BRITAIN,
BY J. HARRIS, NEWBURY,
AND
J. HARRIS, NEWBURY.

THREE-FOUR-THREE.

THE
DUTY OF FRUGALITY, &c

JOHN CHAP. vi. VER. 12.

GATHER UP THE FRAGMENTS, THAT REMAIN,
THAT NOTHING BE LOST.

THE character of our Lord Jesus Christ exhibits to us the most lovely assemblage of dignity, excellence and condescension. He was the brightness of his Father's glory, and the express image of his person; no part of his history, therefore, is unimportant; every incident of his life claims the most circumstantial attention.— Whenever we meditate thereon, let us lift up our prayer to the Holy Spirit, that he would unfold to our minds the hidden glories of Immanuel.—

These words were spoken by this adorable person.—The occasion is well known.—“Jesus lift up his eyes, and saw a great company come unto him.—He had compassion on them; and said unto Philip, whence shall we buy bread that these may eat?”—There are many dispensations the reasons of which man is not acquainted with; they are tests of our faith, patience and submission.—The Redeemer well knew what provisions there were at hand; he addressed the question to Philip merely to try his faith, and call his attention to the miracle, which he was going to work.—“Jesus said this to prove him, for he himself knew what he would do”——Human nature is ever prone to lose sight of God; when distress assails us, we fix our eye stedfastly on our wants, and forget the God, who is almighty to relieve them.

Philip and Andrew seem not to recollect the divine character of the Son of God——The answer of Philip was “two hundred penny worth of bread is not sufficient for them, that every one of them may take a little.”—The reply
of

of Andrew expressed similar distrust, "there is a lad here, who hath five barley loaves, and two small fishes: but what are they among so many?" The Saviour, with that adorable simplicity, which ever marked his conduct, adjoins "Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand."—"Jesus took the loaves, and gave thanks." Blush ye, who riot in plenty, and never acknowledge the bounteous hand which imparts it; learn from the Son of God the duty of gratitude. Learn that prayer and praise add sweetness to temporal blessings. Learn that to a heart rightly disposed the least mercy will oft occasion an overflow of gratitude. Behold the Saviour of mankind,—five barley loaves and two small fishes are to him a subject of praise.

The food increased in his hands; as he distributed, it multiplied; and, probably, by the same power, kept increasing in the hands of his disciples, as they distributed to the multitude. Thus five

thousand men, besides women and children, were replenished as much as they would.

Astonishing efficacy! he spake; it was done. Scarcity became plenty. The same power, is still displayed: a single seed sown in the earth will germinate and raise a plant, which (for example) shall contain an hundred seeds, all capable of the same expansion; so that in process of time, one seed would plant the whole world. Is not this a display of the same power? Is not the Author of both these instances the same God; the GOD OF NATURE.

When they were filled, Jesus said unto his disciples, "GATHER UP THE FRAGMENTS, THAT REMAIN, THAT NOTHING BE LOST."

Why, after such a miracle, did he speak these words? It was not on account of indigence; he could have repeated the miracle a thousand times; nothing is beyond his power; all things were made by him, and through him
all

all things consist. He issued this command, to teach man a due estimate of his goodness ; to teach the poor that it was Christ, who fed them ; to teach the rich not to squander away unprofitably what their Lord bestowed bountifully ; to teach all, both rich and poor, that they were dependent creatures ; that they lived merely by the pity of their Creator ; and that they ought to shew the highest respect to the gifts of their God.

These words of our blessed Saviour contain a deep reflection on the duty of FRUGALITY. And the sin of

PRODIGALITY OF WASTEFULNESS.

My chief design in this address is to recommend Christian benevolence, in order that we may more closely copy the example of Christ, whose life is expressed in this short sentence, "HE WENT ABOUT DOING GOOD."

In discussing this subject, I shall first shew wherein the sin of prodigality or wastefulness consists.

II. I shall address those, who have property of their own—and those, who are entrusted with the property of others.

III. Propose such considerations, as by the blessing of God, may tend to correct the evil; and you will allow me, to speak with all possible plainness, as one, who means to be understood.

Our subject is very important, our glorifying God on earth, our serving our generation, and accomplishing the will of our heavenly Father, depends greatly on the right use of our talent. I therefore request your most serious attention and your earnest prayer, that I may so speak and you so hear, as cometh persons, who must give account to God.

I. Prodigality or wastefulness is a misuse of the talents with which God hath entrusted us, either by undue consumption of them, or by a squandering negligence of them, or by a carelessness of management.

AM

All property is the gift of God—whether it be a personal or real estate, the product of labour, or of occasional benefactions, it is equally the gift of God, held merely under the tenure of his compassion. It is a sacred trust to be used for his honour and glory in the path of duty; and it is subject to his recall whenever he pleases.

The sacred scriptures have given these general directions on this subject:—
 “Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer,”—1 *Tim.* iv. 4, 5. Ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God’s. “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.”—1 *Cor.* vi. 19, 20, and x. 31. “Let every man, wherein he is called, therein *abide with God.*”—1 *Cor.* vii. 24.

The collective sense seems to be this; whatever you possess is of God, therefore

fore in the use, which you make of your property, do nothing inconsistent with the duty, which you owe to God; nor on which you cannot conscientiously pray for the divine blessing,—thank God for the enjoyment, and preserve a devotional temper of mind.

II. I shall address persons, who are entrusted with the management of property.

—It must be observed, that God hath constituted the world on a manifest inequality—one person requires more appendages than another, as to his natural wants. As civil rank in society differs, one person has a respectability of appearance to support, which does not belong to another.

Prodigality then is incurred not merely by one individual's expences exceeding another's, whose circumstances are more contracted, but by unnecessary and useless superfluities; and this the conscience of the individual must generally determine.

Some

Some instances are evident and palpable.

If God hath given you property, and instead of using it to his praise and honor, you waste it in costly food, in pampering and provoking your appetites, thereby attaining that refinement of indulgence that plain food will not suffice you;———; Or if to gratify the pride of your own heart and your love of consequence, (which, if you examine, you will generally detect to be in such instances the secret motive) you contribute to unnecessary costly visits and expensive entertainments; as if the endearing intercourse of rational beings was designed more for the gratification of the palate, than the improvement of the mind; can you then say, that you are, as a Christian, using your talents with that respect to God, which your duty requires.

Alas! this growing evil of luxury and indulgence in too many families rears its impious head even on the day, which God eminently claims as *his*
own.—

own.— The CHRISTIAN SABBATH, by too many, is made a day of feasting.— The sacred hours, in which no works but those of *worship, mercy, and necessity* ought to be admitted, are prostituted to make a god of the belly; public worship is slighted; private devotion is precluded; and the servants of the family, who ought to be allowed their opportunities for God's service, and whom it is the master's *duty* herein to accommodate, are wholly employed to humour the vanity of the table, or the taste of some frivolous visitant.

It is a certain fact, that the consumption of luxurious living is dreadful and iniquitous.

It would be offensive to pursue the Subject through the shameful havock of the tavern, or the beastly scenery of the public house. What can be more degrading to the dignity of man, than to see an intelligent being spending hour after hour at the bottle, &c. stupifying his senses, and gradually destroying those little remains of intellect, which are
scarce

scarce sufficient to prove that he is not a beast. Alas! that a rational being should be so fallen and sensual! Was God to enter into judgment, and enquire the causes of the distress under which the poor at present labour, it would be found in a great part to originate in the luxurious consumptions of the table. By this means the general stock of provision is reduced, mutilated, and destroyed,—the price of provision exorbitantly encreased,—and the distresses of the poor highly aggravated.

As God, in his bounty, hath appointed the produce of the earth for the support of his creatures, it evidently follows that all waste or misapplication of that produce is in its nature sinful. How aggravated then must be the evil of destroying meat and fish in order to keep up or enhance the price—of boiling down solid meats, in order to make rich sauces, essences, &c.—of wasting provisions, by feeding dogs and other animals with what might nourish man. But what language can describe the

enormity of holding back the necessities of life, in order to profit and gain by the distress of others*. “He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it.”—*Prov. xi. 26.*

There are also other instances of this growing evil; if you, who have no civil rank to support, yet affect all the pomp and splendour of equipage and expence, that if, when God hath given you property, instead of contriving how you may most extensively honour God and do good with it, you are consuming it upon your own gratifications and “the pride of your life;” or if, after yourself or your children are decently provided for, and guarded against the ordinary wants of life, your vanity, or your covetousness is bent on hoarding up sums of money, that you may be reputed rich when you die; or that your children may have large fortunes, you are then most assuredly guilty of this heinous evil.

* *Vide* Paley’s Moral Philosophy, ch. xi. on the general rights of mankind.

Alas!

Alas! when a fortune, which might bless thousands, and add to the aggregate of human happiness, is doomed to feed the pride of one; how oft doth God testify his displeasure, by making it a curse to the family.

Another symptom of waste appears in negligence,—if your conduct is that of squandering profuseness, without any regard to the arrangement or mode of your expenditure, you are guilty of this vice. Where there is no œconomy, no prudential management, it is evident there is no proper estimation of our talents, or regard to the design for which they were given us.—**PRUDENT FRUGALITY IS THE NURSE OF HONESTY AND BENEVOLENCE.**—Why is no more good done in the land? Why are so many of every rank brought to ruin? The reason is this, the demands of dissipation and self indulgence are unrestrained; men act without principle;—extravagance is indulged;—men contract debts without regard to their payments;—the creditor sinks under the burthen. How

much such depredations differ from highway robberies is not difficult to determine!

In a word, if the chief use, which you make of your property be to pamper the appetite,—to feed your pride,—to squander and waste it;—or to lay it by in mere inactivity, without serious enquiry, how you may improve it to man's good, and God's glory; you are guilty of sin, and for all this God will bring thee into judgment.—*Prov.* xviii. 9.—*Matt.* xxv. 31. &c.—*James*, v. 1 to 4.

What has been already advanced, no religious man will hesitate to acknowledge—otherwise what means the bible, when it enjoins self denial? or where is the force of our covenant in baptism? 1 *John* ii. 15. &c.

But the question still remains; How shall I employ my property with a good conscience and therewith glorify God?

It may be answered thus. There is a regard due to yourself, your family,
your

your relations, the necessities of the state, the church of God, the souls and bodies of your fellow creatures. And it is granted that all expenditure is not evil, which does not come under the article of necessity, God hath constituted the world on principles of liberality. The earth brings forth what is pleasant to the eye, as well as what is good for food. A man may enjoy both comforts, and conveniences with the divine blessing and a good conscience, when God hath put it in his power.—*Matt.* xxvi. 6 to 10.

Your inquiry however is still this, in what proportion am I to regard myself and others?

The scriptures on this point only tender general directions, and then leave the application to the individual. St. Paul, *Eph.* iv. 28. "Directs every one to labor working with his hands the thing, which is good, *that he may have to give*, or to distribute *μεταδιδόναι* to him that needeth."

1 Cor. xvi. 2. speaking concerning the collection for the saints at Jerusalem he says,—“ Upon the first day of the week, let every one of you lay by him in store, *as God hath prospered him.*”

Prov. iii. 9. 10.—“ Honor the Lord with thy substance, and with the first fruits of all thy increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”

The Hebrews were required to devote the tenth of their substance to the support of the Sanctuary. In addition to this they were required to present their second tythe, their first fruits, their sacrifices and oblations, *besides* their charitable donations to the poor. It has been calculated that the whole of these offerings was nearly a *sixth part of the property of each person.*

From this circumstance, it has been argued by analogy, that the superiority of the Christian dispensation cannot demand less liberality than the Jewish œconomy.

On

On the other hand, it has been observed, that the gospel has given no specific rule. A dedication to the service of God of the tenth or sixth of our substance, *is too much for some, and too little for others.*

But this is certain, that you ought seriously to consider how you may arrange your expenditure, and that *to the utmost of your power* so as to serve God, “to do good, to communicate,” “to give alms of thy substance.”

I therefore refer the matter to your own conscience and your God,—just reminding you, as an ancient philosopher expressed it, that “He who has least wants, and does most good to others, is most like his maker—* he who denies himself most to serve others, is most like unto the Lord Jesus—the more that men, not neglecting what they really owe to themselves, employ of their care, their thought, time and fortune in doing good to their fellow creatures, the more they come up to the law of perfection “*thou shalt love thy neighbour as thyself.*”

* Bishop Butler's Sermon on Matt. xxii. 39.

Endeavour thus to live as sensible thou art but a steward, and that thy trust is sacred—Then will thy heavenly Father through the merits of thy Saviour accept thy services, and pardon their defects.

2. I shall now address persons, who are entrusted with the property of others; particularly, where there is a discretionary management.

I therefore particularly address SERVANTS—In the name of God, before whose bar you shall appear to answer for all the deeds done in the body, and for the seriousness, and self inquiry, with which you hear this address;—I ask you, are you faithful to the trust reposed in you? especially I ask such of you as are intrusted with buying, or selling, or the care of provisions, or consumable articles. Do you discharge your duties to your employers, as you will give an account before God?

The command is, “THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.”

The

The eighth commandment, "THOU SHALT NOT STEAL," does not merely condemn flagrant acts of injustice, the false weight and the false balance!—it condemns every species of fraud in petty matters, in every the least instance.

I therefore solemnly ask you, do you manage your masters property as if it was your own? Do you waste his property no more than you would your own? How common is it for you to say "My master is rich, and can well afford it; it is no injury to him, he will never feel the loss of it, besides it is a little matter and of little consequence". What is this to the purpose? Will God forgive a robber because the person whom he robbed was able to bare the loss? How futile will such excuses appear at the day of judgment! Fraud is fraud; and no sin is little.*

Do

* It is to be feared much of this conduct arises from ignorance, greatly owing to the neglect of parochial catechising. I have known servants, who, from depraved habits, thought there was no evil in petty frauds, pilfering small articles, such as tea, sugar,

Do you give away your masters property without his consent? If so it is robbery; or do you connive or wink at it, when you can prevent it? If so, you are an accomplice in the crime.

Or, again, do you make a point of using the property of your master to the best advantage, that your employer may have the full benefit and credit of his property; neither wasting it yourself, nor countenancing waste in others?

If you are allowed any little perquisites, or indulgences in the family, do you conscientiously make use of them, not exceeding the privilege, or imposing on the indulgence?—Let your conscience answer this question.

But, alas! what shall I say to those servants, who, in defiance of all duty and regard to their masters interest, feed idle worthless hangers on, people, who by their talking, lying, and mischievous

fugar, &c. that upon better information have been convinced of the evil, and actually made restitution.

Lev. vi. 4, &c.—Prov. xxviii. 24.

tongues,

tongues, are nuisances to their neighborhood—What shall I say to those servants, who consume their masters property in riot and intemperance; and enrich themselves by a constant series of dishonesty.

Alas how this evil prevails! especially in large establishments—Were I to mention the confessions, which I have heard from servants, whom I have visited on their death beds, I could expose scenes the most iniquitous; I could mention whole families, who live by the dreadful waste of large households—But I forbear.—

“Exhort servants to be obedient to their masters, and to please them well in all things; not answering again; not purloining but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things”—*Titus* ii. 9 10 *Purloining* means pilfering, and applying to your own use, or acquaintances, your masters property, contrary to his interest or inclinations, and oft affecting generosity by these scandalous practices.

Avoid

Avoid eye service;—do nothing you would not have inspected—ask your heart: if you are doing what you would not have known, depend upon it there is evil.

Have you ever reflected, how much good is prevented by the sin of waste? How many masters hands are restrained by this means? And, if so; while they ought not to suffer it, still you are accessory to the sin.

How lovely and respectable was the conduct of Abraham's servant—with the most attentive regard to his master's concerns he even prayed to God to direct and prosper him in his engagements and as soon as the business was accomplished he hastened to return to his employer—His conduct exhibits a most striking picture of a truly religious servant, as eminent for fidelity, diligence, prudence and affection, as for a pious regard to God—The character of Joseph is alike exemplary; the scriptures have honored their characters with recording to all generations their

their pious conduct when in a state of servitude. *Gen. xxiv. and xxxix.*

Let those servants, who are conscientious, act up to their religious principles. Fear not being esteemed scrupulous, or rigid, by wicked people. Far be it from you once to imagine that your acquaintance with religion allows you to slacken in your moral duties. If you feel any such reflections suggested, depend upon it they are suggested by the enemy of your souls.—You will best evidence the sincerity of your faith, by your very particular observance of the duties of your station; as you will hereby shew that your religion teaches you *to do more than others.*

A godly servant will aim at being a bright example of reverence, obedience, submission, faithfulness, and diligence—.1 *Tim. vi. 1 &c.*—"Take heed to the thing that is right, for that will bring a man peace at the last." In the path of duty stand fast by God, and the providence of God will stand fast by you.
—"Whatsoever ye do, do it heartily as

to the Lord, and not unto men." And be ye well assured that the discharge of your duties in your respective situations is as acceptable to your heavenly Father, as were the services of Solomon in all his glory.—*Coloff.* iii. 22, &c.

III. I shall now propose such considerations as may tend, by the blessing of God, to correct the evil complained of.

The SIN of prodigality or wastefulness appears in that it is a breach of duty to our neighbour. It shews a want of humanity by its disregard to the necessities of others. All waste is evil, as it lessens the general provision in the land, and thus remotely occasions distresses the most tremendous.

It is an abuse of divine goodness—the blessings of Providence are by this means prostituted to the base purpose of feeding and pampering vice; by which the God of providence is dishonoured.

The

The charge which God delivers with our talents is, “ occupy till I come.” Waste disregards the injunction, and robs God of the use, service, and honour of his bounties.

The command of the Bible is, that a man should even “ *labour, that he may have to give to him that needeth.*—Eph. iv. 28. But, when by want of due attention your all is consumed on the general expences of life, and nothing remains for God, for the souls and bodies of others; will not God consider you as rebellious? or will God suffer his demands to be so frivolously dispensed with?—Surely not.

Such conduct oft induces God to withdraw his bounties. How easily may Providence say practically, “ Take therefore the talent from him.” The returns of trade slacken; some act of imprudence involves the property, or unrestrained extravagance wastes it to nought.

Man needs no greater misery than to be left to himself. In such a case the only construction which most people can or ought to put on the event is, "I abused my mercies, while I had them; I did not glorify God with them, and now God has taken them away *."

If men will not deny themselves for God, God's providence will deny them.

Remember thou art a sinner, unworthy of the least common blessings; the very mercies, which we are so prone to undervalue and abuse were all purchased for sinful man by the dying agonies of his Saviour.

"There's not a gift his hand bestows

"But cost his heart a groan."

Thou art called to a life of SELF-DENIAL, as inseparable from thy Christian profession †.

It is also a real benefit to learn to di-

* Compare *Psa.* lii. 5—7. *Isa.* i. 23, 24. v. 1—10.

† *Mat.* xvi. 24 &c.—*Tit.* ii. 11, &c.

minish

minish our wants, as it is a great means whereby to lessen temptation.

We must all appear before the judgment-seat of Christ. Let every heart enquire how shall I answer before God then? What excuses will avail?

When the books shall be opened—when God shall strictly examine, what hast thou done with the talents, which I committed to thy care?

My friends, God will make this enquiry, and how will you answer to it? Will you reply,—I expended so much on the pomps and vanities of the world, the sinful lust of the flesh, the pride of life, the vanity of gaudy attire, the resorts of public dissipation, and that at the very time when thousands were starving around me. O how will such language appear at the bar of God!

How much more desirable to hear the Lord Jesus address you—"I was an hungred and ye gave me meat, I was thirsty and ye gave me drink, I was a

stranger, and ye took me in ; naked and ye clothed me, sick and in prison and ye visited me."

My brethren, have you no desire to serve your generation and glorify God? Have you no willingness to deny yourself in order to do so? Is there no expence which you can contract, in order to be useful to others?

What is there no luxury, which you will spare from your table to feed the hungry? Is there no superfluity of dress, which you will spare to clothe the naked? Is there no one comfort, which you will forego for those, who want the comforts you enjoy? If so, I ask you, IN THE NAME OF THE LIVING GOD, on what ground do you call yourself A CHRISTIAN? What pretensions can you make to that sacred character? What, are you a disciple of him, who though rich became poor to enrich others?—No; you have no shadow of title to that high honour.

I allow that the gifts of Providence
are

are variously allotted: one person has scarce sufficient for common necessities; another is almost oppressed with accumulated wealth.

It is every one's duty to be just before he is generous;—but it is every one's duty also to endeavour to have wherewith to benefit others. And, where God hath endowed men with more than bare competence, the duty rises in proportion to their substance; “He that hath much ought to give plentifully,” “not grudgingly, or as of necessity, for God loveth a cheerful giver.”

Do not say, “I have so many expences, and I cannot do it.” I reply, *it is your duty to retrench and curtail your expences till you can.* Had your property been in France, the Revolution would have compelled you, as it has thousands, to fare less sumptuously every day.—Let, then, not necessity, but a sense of duty, teach you to adopt that conduct,

* *Tobit* iv. 7, 8.

† *2 Cor.* ix. 6, 7:

which

which may be a blessing to your own soul, and also to others*.

I am persuaded the most devoted Christian will be first to acknowledge “when I look back on my life, which is past, and reflect how short the remainder may be! I see so much left undone; so much, which might have been done better; that the review is full of grief and humiliation. I could have no hope of acceptance, but through the mercy of God in the Lord Jesus. My prayer is, “God be merciful to me a sinner.”

May God grant that every one of us may be more active in future, that by due œconomy and prudential management, we may be able to distribute, and ready to communicate.

It is not my intention to plead the cause of promiscuous almsgiving; such conduct is rather injurious than beneficial. What I would enforce is, that much may be done and *ought to be done* to promote the glory of God. There is

* Prov. xi, 25.

much.

much real distress in the world; even in this nation, with all its signal eminence, there is a great want of common instruction, especially as to the first principles of the Christian religion. Much good is done, and much more might be done, by dispersing Bibles and useful religious tracts.

The general state of the world is truly deplorable; here then a glorious field opens for promoting the knowledge of the gospel, and assisting the pious missionaries in their arduous undertakings*.

* It must be matter of serious rejoicing to every well-wisher to the interest of religion, to hear of the efforts made in this Nation to promote the truth.—The Society for propagating the Gospel in Foreign Parts support, at this time, 64 missionaries and teachers—The Society for promoting Christian Knowledge supports 7 missionaries, and circulated the last year 99,887 bibles and religious tracts—The Society for promoting religious Knowledge among the Poor circulated last year 16,524 bibles, &c. The Church of the United Brethren, at this time, supports 25 missions and 139 missionaries—The Baptists Independents, and other religious societies are also uniting to promote the same blessed object in foreign parts.—May the Lord God accept all their endeavours, and cause his work to prosper in all their hands!!

Let

Let these considerations recommend Christian benevolence. Reflect frequently on your Redeemer. The Son of God came down from heaven to *save sinners*. Such is our character by nature and practice—yet whoever believes on the Son of God shall not perish, but have eternal life. This is the Gospel—and it is the power of God unto salvation to every one who receives it. At the same time it is as full of practical influence, as of richest consolation.

“ The grace of God, which bringeth salvation, teaches us to deny ungodliness, and worldly lusts; to live soberly, righteously, and godly *.”

The man, who is a hearer of the word and not a doer, deceiveth his own soul †.

Though our hope of glory be wholly of grace, and not of works, lest any man should boast, still the practical influence of the gospel in every true dis-

* Tit. ii. 11, &c.

† James i. 22.

ciple uniformly produces *repentance*, whereby he forsakes sin—*faith*, whereby he receives the promises of God—and *obedience*, whereby he glorifies God and serves his generation. So deeply do these principles enter into the Christian character, that, where there is no benevolence, no desire, or aim to do good, there is no religion. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

I trust these considerations will, by the blessing of God lead you to serious and minute enquiry and prudential arrangement, that you may serve God better. But if herein I am unhappily mistaken, let me tell you, that these words, if you think of them no more for the present, shall one day return to you with keen reflection, I mean when you lie upon your *death* bed, or stand before God in judgment—But I will indulge more pleasing expectations—O may you, animated to do good by the dying

* 1 John iii. 17.

love of your Saviour, therein be steadfast, immoveable, always abounding in the work of the Lord; for as much, as you know that your labor is not in vain in the Lord.

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